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A
S E R M O N

Preached in

Trinity Church in New-York,

In America, May 12. 1709.

At the Funeral of the Right Honourable

John LORD Lovelace,

Barron of Hurley,

Her Majesties Capt. General and Governour in chief
of the Provinces of *New-York & New-Jersey*, and the Terri-
tories and Tracts of Land depending thereon in *America*,
and Vice-Admiral of the same.

By *William Vesey*, A. M. ~~and~~ Rector of the
City of New-York.

Printed and Sold by *William Bradford* at the Sign of
the Bible in *New-York*, 1709

S E R M O N

Trinity Church in New-York,

In America, May 1st. 1799.

At the Funeral of the Right Honourable

John Lord Epsford,



Baron Epsford,
Her Majesty's Capt. General and Governor in Chief
of the Provinces of America, New-York, and the Town
of New-York, and of the Island of Long-Island,
and Vice-Admiral of the North Sea.

By William Feltz, A. M. and Rector of the
Church of New-York.

Printed and Sold by William B. Barlow, at the
Church of New-York, 1799.

S E R M O N

P R E A C H E D

At Trinity Church in New-York, &c.

Psalm XXXVII. and the 37 Vers.

Mark the Perfect and behold the Upright, for the End of that Man is Peace.

DEATH, Elegantly call'd, *The End of Man*, is naturally represented to us in such Grim and Ghastly Idea's, as render our Expectations of his Approach full of Horror, full of Misery, as surrounding our Life with an Army of Diseases, causing violent Agonies, trembling Limbs, distorted Eyes, Fallen Jaws, horrid Convulsions, lamentable Groans, mortal Pangs, and finally, separating the Soul from the Body, determining the State of the Soul in Eternal Happiness or Misery, leaving the Corps to be attended in Funeral Pomp to the House appointed for all Living, with a solemn Train of Mourners, toled along the streets with the

doleful

(4)
doleful Moan of a Bell, and at last to be buried in the dark and silent Grave, and turn'd into Rottenness and undistinguishable Dust. Therefore the Philosophers, with the greatest Application, exercised their Reason, to supply Mankind with such Considerations as might fortifie their Minds with Courage and Resolution to encounter the King of Terrors; yet all their Arguments (duly examined) were no solid Foundation of Peace and Comfort in a Dying hour. But Divine Revelation, assisted by Omnipotent Grace, will support us under the burden of Mortality and Distemper, will unting Death, and overcome the Dominion of the Grave. For hence, we are instructed to Govern our Hearts and Lives by the eternal Laws of Righteousness; and that a course of sincere and upright Obedience, thro' the Merits of Jesus Christ, will infallibly put us into a condition to welcome Death and Judgment with Joy and Triumph. Mark then (and behold a Perfect and Upright Man) and you'll find his case vastly different from a bad man in the end; this is driven away with the Wind; that has hope in his Death, and finds Peace at the last.

Mark the Perfect, and behold the upright, for the end of that man is Peace.

In speaking to these words, I shall endeavour to shew,

1st, Who is the Perfect and Upright Man.

2^{dly}, What is the end of every Man.

3^{dly}, What Peace a Perfect Man finds in his end.

1st. Who is the Perfect and upright man?

No meet Man since the forfeiture of Original Innocence, and so long as he is Incloister'd in a Tabernacle of Flesh, infected with the Leprosie of Sin, can attain such a degree of Piety and Vertue as to be absolutely and compleatly Perfect, and refin'd to such a height of Purity, as to be intirely free from all Mixtures and Allay's of Corruption; yet, according to the Grace & condescension of the Gospel, that man is accepted by God in a blessed Mediator, *as perfect* who,

1. Acquires the Knowledge of the Divine Will, and fixes in himself Resolutions of being govern'd by it.

2. Who perseveres in this Knowledge & Practice to the end.

1. The Perfect Man acquires the knowledge of the divine Will, and fixes in himself Resolutions of being Govern'd by it. He makes a diligent Search after Truth, and upon this Eternal Foundation he raises the Superstructure of his Practice, and is ready

to give to every one a reason of the hope that is in him.

He firmly believes and acknowledges a God, a Being, having in himself all imaginable Perfections in the highest degree, who is his Creator, Law-giver and Judge, & has enforced his Laws on him by the sure and certain Sanction of Rewards and Punishments ; and to whom he is accountable for all the Good or evil he does, and from whom he expects to receive his final Doom of Happiness or Misery : Him therefore he will Fear, and Love, Honour and Obey, Serve and Worship in private and publick. Him he will Pray to, and offer up Praises for every good thing, and endeavour to please in Heart and Life : In short, he entertains suitable Apprehensions of God, and Affections towards him : and these he expresses outwardly, by such Words and Actions as are consonant and agreeable to the Revelation of his Will.

He is moved in the Orb of Religion, not by the poize of vain Glory and the wheels of external Advantages, but by this grand Principle, That 'tis his Duty to be Religious, That an omniscient God is the Inspector and Judge of all his Thoughts and Actions, and will one day bring every work into Judgment with every secret thing, and then he shall be rewarded, according to his works.

With respect to man, he is intirely righteous, rendering

rendering to Superiours, Equals and Inferiours, their Due. He is plain and honest in his Conversation, abhorring all Lying and Dissimulation, all false Testimonies of Persons or things, all serpentine Windings and Turnings, all insidious Tricks and cunning Craftiness, and all disguises and false Appearances in Word and Action. His Heart and Tongue, Profession and Practice are always Consonant and agreeable, and therefore he takes no care to dawb himself with Paint and varnish, being confident that the more he's known and observ'd, the more highly he will be approv'd and commended by all wise and good men.

In relation to himself, he is sober and temperate, exercising a perfect Empire and Dominion over the Corruption of his nature, and it's vitious Inclinations, the perversity of his Will, the violence of his Passions, the disorder of his Appetites, the prevalent influence of Sense, and every darling and predominant Sin, which he had a strong tendency to commit, from Nature or Custom; in a word, he mortifies the whole body of Corruption, with all irregular Desires; crucifies the Flesh with its Lusts and Affections; cleanses himself from all Defilement of Flesh and Spirit, from all Carnality and Hypocrisie, governing his Spirit, Soul and Body by those excellent Rules impress'd on him by Nature and Revelation. But,

2. A Perfect and Upright Man perseveres in this Knowledge and Practice to the end. He adheres to his Duty without the omission of any part, having an equal and universal respect to all Gods Commandments, because the same reason that obliges him to observe one, obliges him to observe all the Laws of Religion ; He also persists in his whole Duty, with Faith & Patience, all the days of his Life, ever regulating his Thoughts, Words and Actions, according to the dictates of Conscience, the Rules of right Reason, and the declared Will of God. Here he stands as firm and unalterable as a Rock : Neither the Devil nor his Agents, neither Threats nor Promises, Hopes nor Fears, Pleasure nor Pain can divert him from his Duty, either to the right or left hand ; his Integrity and Perfection, (the highest accomplishment of his nature) is as well a shield of Defence and Safety in his hand, as an ornament and Crown of Glory on his head ; by this he baffles and defeats all attempts that are made upon him, to offend his God, to injure his Neighbour, or wound his own Soul.

Thus, with perfect and upright *Job*, he fixes in himself this Noble Resolution, and then resolves to make the Resolution good, till he dyes ; he will not remove his Integrity from him ; his Righteousness he will hold fast, and will not let it go ; his heart shall not reproach him as long as he lives, *Job* 27.5,6.

Thus

Thus I have, as plainly and briefly as I could, Characterized a Perfect and Upright Man; he is one that acquires the knowledge of the divine Will, and fixes in himself Resolutions of being govern'd by it; and perseveres in this knowledge and practice to the end.

I am to shew, 2dly, What is the *End of Man*.

The end of Man is no other, in the Language of the *Psalmist*, than the time of his Death, which *Solomon* also in *Ecc. 7. 2.* calls, The End of all Men; and so it is in two respects.

1. As it dissolves the Union of Soul and Body, and puts an end to this life.

2. As it is an entrance into an Eternal and an unchangeable state of Happiness or Misery in the next World.

1st. *Death* is the end of Man, as it dissolves the Union of Soul and Body, and puts an end to this life. *Death* puts a final period to the Offices of Magistrates and Ministers, to the several Vocations wherewithall Men are call'd, and to the work and business of every man, whether in a high or low degree, to all their Projects and Designs, Labour and Industry, for the making provisions for another World, or obtaining the good things of this.

Again, all the Comfort and Delight, Pleasure and Sanctification, which men find in their worldly enjoyment,

enjoyments, will then be at an end for ever ; for their love of these things will then perish, neither will they have any more a portion for ever in any thing under the Sun, *Eccles. 9. v. 6.* And as it puts an end to all the joys, so likewise to all the Miseries of Life, occasioned by original Sin, the vanity of the World, the ill impressions of Nature, and the Elements, the Temptations of the Devil, the Wickedness of Man, the frailties and infirmities of human Nature ; instates them in a perfect insensibleness, and cures them at once of all their Diseases. For in the Grave (as it is pathetically exprest by *Job*, chap. the 3d.) *The Wicked cease from troubling, and there the weary are at rest ;* there the Prisoners rest together, they hear no more the voice of the Oppressor ; the small and great are there, and the Servant is free from his Master.

In fine, *Death* puts an end to all that either good or bad men can do or suffer, in reference to a happy or miserable Eternity.

This world is the School of Tryal and Probation for the next, and nothing but the good or evil we do here shall be brought into our future account ; for every one must appear before the *Judgment Seat of Christ*, to receive according to what he has done in the Body, suitable to the Condition his work is in, when *Death* calls him hence.

Nothing

Nothing is to be done by or for any in that intermediate space or state of separation; for there is no Work, nor Device, nor Knowledge, nor Wisdom in the Grave, Eccles. 9. 10.

2. *Death* is the *End of Man*, not only as it separates the Soul from the Body, and puts a Period to all the Actions of this Life; but as it is an Enterance into an Estate of *Happiness* or *Misery*, never to be alter'd. For tho' the earthly Tabernacle of the Body (being dissolv'd) falls into dust, into a state of Silence and Insensibility; yet the Soul does not cease to be, nor cease to live, but only forsakes her former Habitation, and survives the funeral of the Body.

CYRUS, a learned *Heathen*, in his dying hour, could thus Divinely address himself to his Children, *Do not imagine that when I depart, I shall be no where; for whilst I was with you, you could not see my Soul, only ye knew by the Actions ye observ'd, that it was in my Body; be assured, that it is still the same, tho' ye do never see it.*

And the great author and finisher of our faith, over and above the Evidences of a future State, from the Dictates of Conscience in Mankind, from the Law and the Prophets, has most fully revealed Life & Immortality, by the Gospel, whereof he has given the highest assurance to Mankind, in rising from the dead, and visibly ascending up to Glory; and therefore though the Body returns to the Earth, the Soul ascends

ascends to God, the Author of its being, who knows where all the Particles of Matter, whereof the body consisted, are dispersed; what various changes and alterations they have suffered, and at last resolv'd into their proper Elements, can by his Omnipotent Arm, and (from Divine Oracles, 'tis infallibly certain) will recollect them, and re-unite the same Body (refined and spiritualized) to the same Soul and then both shall be eternally *happy* or *miserable* beyond conception, according, to the good or evil done in this world. But in the state of Separation the Body sleeps on, in the dust, till the Morning of the Resurrection; and the Pious Soul, immediately after she is stript of Flesh and Blood, having the natural strength and vigour of her own legs and wings, and Conducted by great and good Angels, with unspeakable Nimbleness and Alacrity, soars aloft to the Eternal Regions. With what Extasies and Raptures with what Admiration and Triumph does she enter the Gates of *Paradise*, received graciously by God and the *blessed Jesus*, congratulated by *Saints* and *Angels* with Acclamations of Joy!

Here she's happy in her own most excellent Qualifications, happy in the Society of all the *Celestial* *Inhabitants*; most happy in the Vision and Fruition of God, in whose Presence is fulness of Joy, and River of everlasting Pleasures.

And on the other hand, *Wicked Souls* survive the Body too, but in very great Misery, being tormented with *Horror* and *Amazement*, *Trouble* and *Anguish*, and the *Worm* that never dyes, in their *Hellish Prisons*, where they are reserved with *Devils* and *Damned Spirits*, in *Chains of Darkeness*, to the *Judgment* of the *Great Day*.

Thus good and bad Souls are very *Happy* or *Miserable*, in a separate state, in such a way as is suitable to their Condition: But when *God* shall judge the *World in Righteousness*, by that *Man* whom he hath *Ordained*, when the *Arch-Angels Trumpet* shall sound, and the *Dead* shall be *Raised*, Every separate Soul shall be united to its own Body, and then Soul and Body being re-united, shall, according to what has been done in this World, be inconceivably *Happy* or *Miserable* forever. All this is included in the *End of Man*.

3dly and *Lastly*, It remains to consider, *What Peace* every *Perfect and Upright Man* finds in his *End*.

The *divine Oracles* are interspersed with *Promises* made to the *Perfect Man*: *Promises* more in Number than the *Stars* in the *Firmament*, and in *Quantity* and *Quality* exceeding great, exceeding precious. *God*, the *Fountain of all Felicity*, is his *God*, embraces him in his everlasting Arms, smiles on him in the *Methods of his Providence*, Corrects him with

the Chastizements of a loving Father, Comforts him with his Rod and Staff, Conquers his Fears, Mitigates his Sorrows, supplies his Wants, and satisfies his Desires, and orders all Dispensations, both pleasant and painful, to co-operate to his temporal and eternal Good.

Thus the *Psalmist* comprehends all the Blessings of Time and Eternity in one Promise to the *Perfect and Upright Man*; for *The Lord God is a Sun and a Shield, the Lord will give Grace and Glory, and no good thing will be withhold from them that walk uprightly*, *Psal. 8.* But the Top, the Flower, the Crown and Glory of all, is this, he finds *Peace at the last*! He can think of *Death* without Dread and Consternation; nay, is reconciled to the Thoughts of *Dying*, by the mighty hopes of a *Glorious Immortality*; is willing to leave all the *Enjoyments*, as well as all the *Sufferings of Life*, and in the firm and well-grounded expectation of the *Resurrection of the Body and Eternal Life*, can lay down his head in Peace.

There is essentially founded in the very nature of good and evil, such a Conformity or Contradiction, to the dictates of a well informed Conscience, that men immediately have a grateful and pleasant Relish of the *blessed Fruits of Peace and strong Consolation* in the performance of their Duty; but in the Violation of the Divine Law, they suffer the *Miserable*

ble Reflections and Condemnations of their own minds. How then is it possible for a Wicked Man to find Peace in a Dying hour, except his Conscience is judicially hardened, or fatally deluded with groundless expectations of Peace? For God has declared, *That there is No Peace to the Wicked.*

When the Sinner is bound on his Bed, with the Cords of Affliction; when his sins are set in order before him; when inexorable Death approaches, and a Hell of everlasting Torments is following; all the advantages of the World can't relieve him, under a quick and lively sense of Guilt; can't mitigate the pain and heal the Wounds, nor appease the Crys of Conscience, nor buoy up his Spirit, now sinking under the dreadful apprehensions of Eternal Judgment. Whereas the Conscience of a good man, with the concurrent Testimony of the holy Ghost, assures him, that he has endeavoured to please God by a sincere and a constant observance of his Laws; that with simplicity and Godly sincerity, he has had his conversation in this World; that the Guilt and Punishment of Sin, is remitted, and his Pardon sealed by the blood of Christ, and all his imperfections covered by his Righteousness, wherein he is accepted, as holy, at the Tribunal of Heaven; That the Saviour of the World has delivered Believers, from the slavish fear of Death, by dying on the Cross,

Cross, and from the Dominion of the Grave, by rising from the Dead, and is *now become the first Fruits of them that sleep*, and of that universal Harvest, which is to follow, when the seeds of all flesh shall be collected, the good Grain to be treasured up in the Granary of Heaven, but the Chaff to be committed to everlasting Fire; and in this *Christian Hope* he can triumph over Death, as St. Paul does, *O Death! where is thy Sting! O Grave, where is thy Victory! The sting of Death is Sin, and the strength of Sin is the Law; but thanks be unto God, who gives the Victory, thro' our Lord Jesus Christ, 1 Cor. 15.* 'Tis true, some very good Men, fall into melancholy and disorders, horror and anxiety on a Death Bed, and are apt to judge themselves in a state of Damnation; but these men shall not be condemned for all that, but as soon as they are set Free from the Prison of the Body, all these mistaken Notions and unreasonable fears shall vanish, and they immediately will find themselves in a very happy Condition, all Clouds dispersed, and the Light of Gods Countenance, shining upon them, with a very surprising, but a very pleasing and ravishing Glory. But every good man, rightly understanding himself, and the grace of the Gospel, even in this Life, and at the hour of Death, when he is about to put off this mortal Body, and to pass off the stage of Action, may have such a full assurance of Hope

Hopeas will diffuse a blessed Calm, a bright Serenity
 in his soul, which is a dawning of the day of Glory;
 upon the top of this he stands (as *Moses* did on *Mount*
Pisga) surveying the fruitful Soil and everlasting
 Rivers of the heavenly *Canaan*; from hence he
 views those blessed Mansions, possess'd by the innu-
 merable Company of *Angels* and the *Spirits of Just*
Men made perfect. In a word, with the Prospective
 of his Faith and Hope, he beholds, with delight
 and wonder, the *Rest remaining for the People of God*;
 the *Inheritance incorruptible, and undefiled, reserved in*
the Heavens; that *Kingdom which cannot be shaken*,
 and the *Crown of Glory that fades not away*; with *St.*
Paul, having fought his Fight, finished his Course, and
kept the Faith (by the pledge and earnest given him)
 he knows that he is now going to receive a very
 great, a very glorious *Recompence of Reward*, which *God*
the righteous Judge will give him at Death, 2 Tim. 2. 8.

Hence it is, that with joy unspeakable and full of
 glory, he resigns back his frail Body to the Dust,
 to sleep on, with an intire Indolence, in that Bed of
 Hope, till the Day of Redemption; and his Soul
 departs undauntedly out of its Earthly Tabernacle,
 into the World of Spirits, lifts up its self with con-
 fidence before God, from whom he receives this blef-
 sed Sentence, *Well done, good and faithful Servant,*
enter thou into the joy of thy Lord.

And at the end of the World, the Redeemer of Mankind, who was dead, and is now alive for evermore, shall raise up his Body from the Grave, and beautifie it with eternal Ornaments; then Body and Soul being re-united, shall be perfectly happy, in the enjoyment of an everlasting Peace and Tranquility, shall dwell forever in the *New-Jerusalem*, the City of Peace, where the Prince of Peace reigns, whose Subjects, both Saints and Angels, tho' shining with different Rays of Glory, are by an inviolable Chain of Love united in all their Understandings and Wills.

Here that *Peace of God* which passeth all Understandings, Reigns and Triumphs! A Peace comprehensive of all that good, which neither Eye hath seen, nor Ear heard, nor the Heart of Man conceived! A Peace more valuable than Crowns and Scepters! A Peace which the World cannot give, a World cannot purchase! but is the certain Recompence of Reward, which every good Man finds in the End.

AND now to accomodate all to this Mournful Occasion of this Day's Solemnity, Almighty God has been pleased, in a suddain and surprizing manner, to Remove, by Death, the Right Honourable *John Lord Lovelace*, Barron of *Hurley*, our excellent Governour, who, no doubt,

of was a Pattern of *Christian Perfection*, according to the Grace and *Mediation* of the Gospel: He, indeed, is delivered from the Miseries of this Life; and we have all the reason in the world to hope, is translated to a state of Rest and Peace, of Bliss and Glory; But *DEATH*, in his Removal, has given a fatal Blow to his Noble Family, and these Provinces, once happy under his faithful and prudent Administration; and we must be marvelously stupid and obdurate, if we are not alarm'd at the Judgment of God.

I was once almost resolv'd against Funeral Panegyrics, as being full of Difficulty, full of Censure; but on this extraordinary Occasion, Duty obliged me to assist with fragrant Spices, in Enbalming the blessed Memory, to strew Flowers on the Hearse, and to shed some Tears at the Funeral Obsequies of so great, so good a Man.

The Righteous shall be had in Everlasting Remembrance.

The Portraiture I shall present unto you, is drawn (to avoid the guilt of Mercenary Flattery) not by Fancy, but credible Observations of those Vertues which adorn'd his Mind, and were conspicuous in the whole sphere of his Activity.

The supream Governour of the World seem'd to have Mark't out this deceased Peer of Great Britain, even

even in his early Days, to have made an Illustrious Figure, and to have been an Instrument of much good to Mankind ; for Nature had endow'd him with a Magistick and aimable Countenance, an obliging and grateful Disposition, a generous Spirit, and yet a humble Mind, quick Apprehensions and a sound Judgment.

His Natural parts, being considerably improved, by Conversation and study, in the University, as he was eminently qualified for Publick Employments, so the Providence of God soon introduced him on the stage of Action.

Our Dread Sovereign Queen *Anne*, after he had done considerable service for his Country, both at Home and abroad, was pleased to commit to his Government the Provinces of *New-York* and *New-Jersey*, whose Inhabitants, however divided among themselves, universally conspir'd to love and reverence his Person, and to express their Satisfaction, under his just and benigne Conduct.

His Conversation was without Ceremony or hypocritical Courtship, free and open, familiar and condescending ; which to a Person of his worth could not but at once gain love, and command due Reverence and Respect.

If we reflect on his relative Virtues, we shall find, that he has been, to his Sovereign a faithful and
useful

rious faithful Subject: to his Lady, a most obliging and
 much Compassionate Lord; to his Children, an Affectio-
 him nate Father, and Solicitous for their happiness:
 n ob To his Servants, a prudent and gracious Master;
 spirit, and for the decent and comely Order of his Family,
 and remarkably Exemplary.

Faithful to his Friends, grateful to his Benefac-
 ved, tors, sincere in his Promise and Profession, just
 y, as and honest in his Dealings, and Courteous and
 loy- Charitable to all.

As to his Religion, it is well known, that he was
 a Protestant of the Church of England, (a Church
 had for Doctrine and Discipline, the best constituted
 n at and most reform'd in the World,) and this, he
 Go- often declar'd both in Health and Sicknes, that
 rsey, tho' he had Charity for those that dissented from
 em- the Establishment out of Conscience; yet as he had
 ence been born and educated in the Church, so he would
 der to the utmost of his Power, endeavour the advance-
 ment of her interest: He never thought Religion
 hy- any stain to his Honour, but the Reverse, the
 and venerable Ornament of his Nobility; his Practice
 uld was consonant to his Profession: for, in one word,
 ve- he behaved himself Piously towards God, righte-
 ously towards Man, and excercised himself in an
 nd, Ascetick Vertue and Temperance.

Thus he lived.

And as for his Sickness and Death, he endured both, without Murmuring and Complaint, nay, with Patience and Submission to the Will of God.

Altho' he had all the reason in the World, to be fond of living and unwilling to dye, being a Favourite of Providence, happy in a Lady, admirably adorn'd by Nature and Grace, and in a hopeful off-spring, and entertaining a fair Prospect of all temporal Advantages, notwithstanding he seem'd intirely resign'd to the most wise Disposer of all Events.

Finally, like a good Man, full of Faith and Hope, Love and Peace, gave up the Ghost, expecting the Reward of Glory, Honour, Immortality and eternal life.

To conclude, we who survive, are mightily concerned to transcribe his eminent and bright Virtues in our Lives, and in an Evangelical Perfection, to follow him, and all the Saints, that have departed this Life, in Faith and Peace; That we with them may be partakers of the Kingdom of Heaven, thro' the Merits and Mediation of Jesus Christ; To whom, with the Father, and the Holy Ghost, Three Persons, and One God, be Glory, now and for ever, *AMEN.*

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